

A
S E R M O N
A G A I N S T
M U R M U R I N G,

Preach'd at

The ASSIZES, at St. *Mary's*
Nottingham, Aug. 14. 1715.

Before the Right Honourable the Lord
Chief Baron D O D D, and Mr. Justice
P R A T T.

By SAMUEL BERDMORE, M. A.
Vicar of St. *Mary's Nottingham*, and Prebendary
of *Southwell*.

*Publsh'd at the Request of the High Sheriff, and
the Gentlemen of the Grand Jury.*

The Third Edition.

L O N D O N :

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To the Right Worshipful

JOHN COLLIN, Esq;

High Sheriff of the County of
Nottingham;

AND TO

Sir Fran. Molyneux, Bar.

St. Andrew Thornagh Esq;

John Emmerton Esq;

Joseph Mellish Esq;

Thomas Hewet Esq;

Munday Musters Esq;

Jonathan Acklam Esq;

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Robert Chappel Gent.

Richard Brough Gent.

Anthony Clarkson Gent.

Thomas Seawell Gent.

Gentlemen of the Grand-Jury;

This SERMON, publish'd at their
Request, is most humbly Dedicated.

To the Right Worshipful

JOHN COLLIER Esq;

High Sheriff of the County of
Westmorland;

AND TO

John Alderson Esq;	John Alderson Esq;
John Alderson Esq;	John Alderson Esq;
John Alderson Esq;	John Alderson Esq;
John Alderson Esq;	John Alderson Esq;
John Alderson Esq;	John Alderson Esq;
John Alderson Esq;	John Alderson Esq;
John Alderson Esq;	John Alderson Esq;
John Alderson Esq;	John Alderson Esq;
John Alderson Esq;	John Alderson Esq;
John Alderson Esq;	John Alderson Esq;

Commissioners of the Grand-Jury;

at the Court-house, Carlisle, on the 1st day of May 1861.



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1 COR. X. 10.

Neither murmur ye, as some of them also murmur'd, and were destroy'd of the Destroyer..



THE Words of my Text being an entire Sentence, I need not recur to the Context for the Explanation of them, any further than to observe, that the Apostle, in this Portion of Scripture which you have heard read in the Epistle for this Day, dehorts the *Corinthians* from several Sins, and enforces his Counsel, by putting them in mind of the Punishment inflicted by God upon their Forefathers for the like Impieties.

The Sin that they are particularly warn'd against in my Text, is *Murmuring*: and this (as is generally concluded) was occasion'd by the Persecutions they were expos'd to for the Christian Faith; tho *Theodore*t assigns another Reason for it, viz. *Because some of them had receiv'd only inferiour Gifts.*

But

But whatever was the Cause, this Fault we find taken notice of by others of the Apostles, as well as by St. Paul. In the 16th Verse of St. Jude's Epistle, he speaks of some, who were *Murmurers, Complainers, walking after their own Lusts, having Mens Persons in Admiration, because of Advantage.* And how much this unhappy Humour prevails among us, is too well known; it has appear'd in very sad and lamentable Effects, and seems plainly to threaten its own Punishment, if we are not wise enough to prevent it before it be too late.

My Purpose at this time is to do what in me lies towards it, by pressing this most seasonable Advice of the Apostle; *Neither murmur ye, as some of them also murmur'd, and were destroy'd of the Destroyer.*

The Persons here refer'd to, were the *Israelites* of old, who were very prone to this Sin, very apt to murmur against God, and against *Moses* and *Aaron*, whom God had appointed over them; as we read at large in the History of that People: particularly in the 14th and 16th Chapters of *Numbers*, where we have also an Account of their Punishment; which the Apostle here expresses, by being *destroyed of the Destroyer, or the destroying Angel.* By which is meant any Judgment, whereby God thinks fit to execute his Wrath against a sinful People: for we read of several ways by which he punish'd this Sin in the *Israelites*; once by Fire, as in the 11th of *Numbers*; and again by a Plague, Chap. 14.37. and again, Chap. 16.49. by another Plague,

Plague, of which there died fourteen Thousand and seven Hundred. Nor had the Destruction stopt here (says the Context) had not Moses and Aaron interceded with God, and made Atonement for them.

Now since these things, as the Apostle tells us, *happen'd to them for Ensamples, and are written for our Admonition; let us hear, and fear, and do no more presumptuously*: which is agreeable to the Apostle's own Conclusion, in a Verse or two after my Text; *Wherefore let him that thinketh he stands, take heed lest he fall.*

For which End, I shall take occasion,

First, To consider the Nature of this Sin of Murmuring, and wherein it consists.

Secondly, To shew the Evil of it. And,

Thirdly, To offer at some Considerations to dissuade Men from it.

First, For the Nature of this Sin. The shortest and plainest Description that I can give of it, is, That it is a Dissatisfaction and Uneasiness of Mind, which makes Men repine and complain of their present Condition; and this may happen either in our private or our publick Affairs.

1st, This, in our private Concerns, is opposite to that Meekness and Submission which the Scripture, and especially the New Testament, every where requires of us. Patience and Contentment are the Cardinal Virtues of the Christian Religion; and there seems nothing more

more unsutable to the Spirit of the Gospel, than this Sin of Murmuring. It is a Lesson every where press'd upon Christians, not to repine even under any of the Evils of this Life, but to be patient in *Tribulations*, and *Afflictions*, and *Persecutions for the sake of Christ*. This was fully exemplify'd in the Life and Practice of Christ Jesus, the Captain of our Salvation, and of his Apostles after him; and we find them always very earnest in exhorting Christians *herein more especially to follow their Steps*. This, as I before observ'd, seems to be the very Sin of the *Corinthians* that the Apostle in my Text points at.

But this Sin of Murmuring has yet greater Aggravations, when the very Mercies of God are turn'd into Occasions of Complaint; when Men grow wanton even with their Happiness, and surfeit upon Ease and Plenty. This was the Case of the *Israelites*; they despis'd their present Blessings, and, as the Prophet complains, *when they wax'd fat, they kick'd*. They made little account of the great Mercies they liv'd under; and every little Disaster, or even the Appearance of it, made them break out into Murmuring and Complaints. When God gave them Meat from Heaven, they were dissatisfy'd with it, and *lusted after the Garlick and Flesh-Pots of Egypt*. This is elegantly set forth by the Psalmist in the 78th Psalm, *They tempted God in the Desert, and requir'd Meat for their Lusts, &c.* And herein God gratify'd them: *So they did eat, and were fill'd; he gave them their*

own Desire, they were not disappointed of their Lust. But while the Meat was yet in their Mouths, the heavy Wrath of God came upon them, and slew the Wealthiest of them, yea, and smote down the chosen Men that were in Israel.

Nor was this Humour peculiar to that People: It was *Origen's* Comment upon this very Passage of Scripture: "It is common, *says he*, for Men "to murmur, if things don't fall out just as "they would have them; if the Weather be "not so seasonable; or if the Years be not so "fruitful as usual; or if any thing happens "contrary to their Wishes and Expectations." But this is a Temper very opposite to the Spirit of Christianity. To murmur under Afflictions is an Argument of the Weakness of our Faith, and is an Instance of Ingratitude to God, to whom we are at the same time indebted for many Mercies we enjoy; but to complain without any real Cause, because perhaps our Blessings are not such as we would chuse, or because they are not so many or so great as we desire, is monstrously base and disingenuous: and yet how common a Fault is this among Men? How apt is Pride, or Envy, or Covetousness, to under-value the Enjoyments we have, and to make us uneasy and discontented for what we have not? It is from such vile Principles that we see some Men dissatisfy'd amidst the fullest Enjoyments, and, as it were, starving in the midst of Plenty: tho they have all the means of Happiness, yet they can't feel it, they are still impatient for something that

is out of their reach, or else are uneasy to see others share in the Blessings that they possess. This is a Sin no doubt very hateful to God; and besides the Vengeance justly due to it in another World, it carries its own Punishment with it, even in this Life.

But, 2dly, This Sin of murmuring appears sometimes in our Publick Affairs; and thus it imports a Dissatisfaction under the Administration of our Governours. And here it is remarkable what the learned Bishop *Patrick* observes upon this Text, that the original Word *γογγυσεν*, which is here translated to *murmur*, implies not only the inward Uneasiness of the Mind, but also the outward Expressions of that discontented Humour in undutiful Words, and may be render'd, to *grumble* or *mutter*, by speaking against such Things and Persons as we dislike, without just reason for it, or upon slight Causes. This was the very Sin of the *Israelites*; they murmur'd against *Moses* and *Aaron*, whom God had set over them: And this was the more base in them, because they were just then deliver'd from their *Egyptian* Bondage, and God had made those very Persons, whom they were so ready to revile, the Instruments of their Deliverance; and it was owing to their Care and Concern, that they were not utterly destroy'd: and yet this ungrateful People, insensible of all these Obligations, murmur'd against *Moses* and *Aaron*: and we read, *Numb.* 14. 2. that the whole Congregation said unto them, Would God we had died!

died in the Land of *Egypt*; or would God we had dy'd in the Wilderness. So apt is this unhappy Temper to carry Men to the greatest Extravagancies! Whether these *Corinthians*, to whom *St. Paul* gives the Advice of my Text, were guilty of this sort of murmuring, does not appear; it is very likely, that they murmur'd against the Apostles: but 'tis remarkable what *Grotius* observes of those *Murmurers* and *Complainers* spoken of by *St. Jude*, that they complain'd of the Government they liv'd under; which appears highly probable from the further Character of them in the eighth Verse of that Epistle, *That they despised Dominion, and spake evil of Dignities.*

But whatever was the Fault of those Times, (I am sorry I must say it) the Behaviour of many among us at present, has too near a resemblance to that of the *Israelites*. There are no People upon Earth (I may truly affirm it) have greater reason to be easy and contented in this respect, than we have; none that are more happy in the Government we live under: and yet, alas! (I know not by what unhappy Fate, in truth, it looks very like a Judgment of God upon us) we see as much Uneasiness, we hear as many Complaints, as if we liv'd under the greatest Hardships and Oppressions. This is surely a very great Fault, and what must be highly provoking, that a People, who have so much cause to be thankful both to God and his Vicegerents upon Earth, for the Happiness we enjoy under them, should fly in the Face of

both in so base and ungrateful a manner. It is indeed very like the Sin of the *Israelites*, I pray God it may not meet with the same Punishment.

However, it concerns us all to do what we can toward the suppressing this evil Spirit that is gone out among us; it is surely our Duty, ours especially who are the Ministers of Christ, to do our parts to correct so unchristian a Practice: it is an Office peculiarly suitable to our Profession, and highly becoming that Tenderness and Charity that we owe to the People committed to our Charge, in order to prevent their falling under severer Methods, which the prevalence of this Sin must render absolutely necessary.

It is time for us to declare against a Sin that is become so common, I had almost said fashionable; it is time to shew Men the Evil of it, when it is applauded by many as a Vertue, and passes upon unwary Men, as an instance of Honesty and Boldness in a good Cause.

I shall therefore apply the remaining part of my Discourse to this sort of Murmuring, and shall proceed, as I propos'd, in the

Second place, to lay before you the great Evil of it. And this will appear chiefly upon these three accounts: As it is most *Unreasonable*, *Sinful*, and *Mischievous*.

1st, To murmur against our Governours, is certainly a very unreasonable Practice; it is unreasonable, as it is a most unsuitable Return to their Care and Concern for our Welfare. And indeed considering the Difficulties they must al-
ways

ways meet with in their Administration, sometimes from unforeseen Accidents, and often from the Perverseness of Evil Men, it is very hard that Men in private Stations should be so ready to censure and find fault with their Actions. But this Humour is the more unreasonable, because we are generally very incompetent Judges of the things we are so forward to complain of. When we take upon us to judg of Publick Affairs, or Publick Councils, we must do it at random; we talk of such things without certain Knowledg, and upon very slight grounds. We are often deceiv'd by false Accounts, even of the Actions of our Governours; and are seldom so well acquainted with the reason of their Counsels, as to be able to pass a right Judgment even of those Facts that are before us. Many Circumstances may be unknown to us, which would quite alter the Case, and would perhaps discover a great deal of Wisdom and Justice in things, which for want of such insight, we are so forward to condemn; in truth it is mere chance if we are not in the Wrong, even tho we are never so free from Prejudice and Partiality; which is very rarely the Temper of such rash and giddy Politicians.

How easy is it for cunning and designing Men to lead us into an ill Opinion of Persons and Things, in order to make us Tools to serve their own private Interest or Ambition? We have seen so much of this, and have found our selves so often impos'd upon this way, that methinks we should by this time be cur'd of this unhappy Humour.

Where

Where indeed Grievances are plain and evident, we can't but see and feel them; but even in this case, it is not for private Men to fly in the Face of their Governours for every oversight and miscarriage: if so, what Government can stand? Perfection is not to be expected among Men, nor are the best of Governments, perhaps, free from Error. But when Suspicion and Jealousy are the only foundation of Mens Complaints; when they talk of Dangers without any just ground for their Fears; when they charge their Governours with ill Designs, even contrary to their most solemn Declarations, and contrary to their constant Actions; what can be more base and unreasonable? And yet (to our shame it must be said) this is very much our case at present: What false Stories are continually nois'd about to poison Mens Minds? and how easily are they believ'd? How busy are Men grown in prying into the Faults of their Governours, and how industrious in aggravating every suppos'd Miscarriage; making no allowance for the Difficulties of their Station, nor indeed for their Infirmities, as they are Men? To such a degree of Folly does Party-Zeal carry some Men, that as they can see no Faults in those they are pleas'd to call their Friends, so neither will they allow any Vertue in those they take upon them to dislike; but applaud and condemn at all adventures, without any other view, than as it may serve to promote the Interest or Credit of their Party.

This sort of dealing with one another, is very
unrea-

unreasonable; but when it reaches to our Governours, it is much more so, as their Persons and Characters are more sacred, and as they are at a greater distance from us, and less within the compass of our Knowledg.

2dly, This murmuring Humour, as it is very unreasonable, so is it very sinful too. It is indeed a Transgression of so many Christian Duties as few other Sins are capable of, and is made much more heinous by the Motives it proceeds from. From whence has it its Original, but from Pride, Envy, Ambition, Revenge, Ingratitude, and a pragmatistical busy Humour, or some other such odious quality? Let Men pretend what they will, some or other of these Vices are generally at the bottom; for tho they may not be alike the Motives in all who incur the Guilt of this Sin, yet they are commonly the first Springs; and while better-minded Men are so easily drawn in by the cunning Insinuations of others who are more wicked, and so rashly join with them in carrying on their evil Purposes, they must partake with them of the Sin; and tho they may be ignorant of the wicked Motives of their Leaders, yet they must expect to share with them in their Guilt.

Indeed the general Pretence for this murmuring Humour, is from other and better Causes: a Concern for the Publick Good, and sometimes a Zeal for the Church, is made the Plea for it. But it is surely a very uncouth way of showing our Concern for the Publick, by being bad Subjects; or our Zeal for the Church, by being bad Christians.

Christians. What! *shall we act or speak wickedly for God?* Shall we pretend to vindicate our Church by Methods so directly opposite to the Principles of our Religion? Men may call this by what name they please, they may possibly fancy it to be Zeal; but if it be so, it has so large a mixture of the foremention'd Vices, that it is hard to distinguish it from them.

But be the Motives what they will, this murmuring is certainly a very heinous Sin, especially when it is pointed against the Supreme Governour; it is flying in the Face of God's Providence, by whom Kings reign: and indeed the Scripture has strictly guarded the Persons of Kings and Princes from all Insults of this kind; where we are commanded *not to curse the King, no, not in our Hearts*: And he is declar'd in the New Testament to be the *Ordinance of God*.

Indeed human Laws have, with a great deal of Justice, gone a good way toward defending Princes from any open Injury; but the Laws of God go further, and forbid all evil Surmises, and spiteful Reflections upon their Person or Character, under what Disguises soever they are utter'd; they reach even to the very Thoughts of the Heart: and therefore we are commanded to *obey not only for Wrath, but for Conscience sake*; a Doctrine very little regarded by such factious and uneasy Spirits, who are ready to repay every little Disobligation (or what they are pleas'd to think so) with the most unworthy Reflections; and think it a sufficient occasion of Complaint against their Governours, if
things

things are not manag'd just by such Persons, or in such a way as they think best.

But our Religion goes further yet, and demands our Submission, not only *to the King as Supreme*, but *to those also who are put in Authority under him*. The Prince cannot do all that is necessary for the Publick Good in his own Person, and therefore he is oblig'd to intrust the Administration with others; if they abuse this Trust, they are accountable by the Laws of our Land: but for private Men to be always canvassing their Actions, and condemning them at random, is want of Decency as well as Duty, and casts a Reproach and Dishonour upon the Prince himself. This unchristian Spirit is contrary to all the Rules of our Religion, and is most heartily condemn'd by the Doctrine of the Church of *England*; which I can't but observe, to the shame of those who take this sacred Name in their Mouths, while they act in such open contradiction to her Injunctions.

3dly, The Evil of this murmuring Humour will appear very great too from its ill Effects, and the Mischiefs that flow from it, which indeed are endless. It is mischievous to our selves in this World, and in that which is to come: In this World, as it robs us of that Comfort and Satisfaction that we might otherwise enjoy in our Condition: for while we are thus uneasy, either at the publick State of Affairs, or at our own private Condition; while we study to find out Matter for Complaint, we lose the Relish even of those Mercies that we might enjoy:

it spoils all the Comforts of this Life, and in the other World exposes us to the Wrath of God, and to that dreadful Vengeance which he has threatned as the Punishment of it. But the Mischiefs of this Sin to the Publick, are what I would now chiefly offer to your consideration. We have seen the ill Effects of it more than once, and I might give you a sad View of it, by looking back to the Case of that excellent Prince, King *Charles the First*. Those monstrous Rebels began with murmuring at his Government, and raising Jealousies and Heart-burnings in the Minds of his People : it was their hellish Policy to blacken the Character of their King, to aggravate every little Miscarriage, and to cry out of dangerous Designs, which had no other foundation, but in their own malicious Inventions. By this means they, by degrees, alienated the Peoples Minds from him ; which at last brought on that direful Tragedy which is not to be thought on without Horror ; the Guilt of which does still, I fear, lie heavy upon this Nation.

I would not suggest, that any Designs like this are in view by the Malecontents among us, I trust none are arriv'd to such a degree of Wickedness ; nor indeed was it at first, perhaps, in the Intention of many of those who were engag'd in the horrid Sin that I have mention'd : but alas ! such Practices reach further than we intend them, and when once Men give themselves a liberty to find fault with their Governours, and to murmur against their Administration, they don't know where it will stop.

stop. The common People are easily incens'd against their Superiours, and are very apt to entertain Jealousies; so that every undutiful Reflection that drops from us, may do a great deal more Mischief than we intended: It may spread further than we imagin'd, and 'tis great odds if it does not improve in its Passage. We have in some measure felt the Mischief of it already, in those shameful Riots and Disturbances that we hear of (I bless God I am able to say, that we have only heard of them in this Place) which we have reason to believe were fomented by our common Enemy, and which we find have encourag'd him to think it a proper time to assault us. I hope no such thing is intended by many among us; however, it shou'd be a Caution to all considerate Men, to beware of infusing Jealousies and Discontents into the Minds of the common People; for we don't know to what degrees they may work, nor how easily they may involve both them and our selves in the common Ruin. I can't enlarge upon these things, but I would intreat your Patience, while I offer a Consideration or two more to dissuade you from this evil Practice.

The 1st shall be by putting you in mind of the Happiness that we do at present enjoy.

And the 2^d, by giving you a nearer View of the Danger that this unhappy Temper threatens us with at present.

1st, Then, It is very strange that there should be occasion to remind Men of the Happiness they live under, and which they daily expe-

rience; it argues a very thoughtless and ungrateful Temper to be insensible of it.

We live under a Government, the Envy and the Admiration of the whole Earth; under a Government, free from offering any Hardships to the meanest of its Subjects; in which the Prince's Honour and the Peoples Rights are as inviolably secur'd, as they can be by any human Constitution.

We have a Church establish'd among us, the Glory and Bulwark of the Reformation; and those who are so unhappy as to separate from it (thro I know not what Scruples) have yet free Liberty of Conscience, an Indulgence not to be envy'd by us; 'tis to the Glory of the Church of *England* that she disclaims all persecuting Principles.

While then we enjoy our Holy Religion, and all our lawful Liberties and Properties under a mild and well-order'd Government; whence is it that we hear so much complaining in our Streets? What mean these ungrateful Murmurs and Discontents? What is it that gives us such Uneasiness? Are there any Incroachments upon any of our Privileges to complain of? Are any of our Liberties invaded? Can we desire greater Assurances than we have had from the Throne, of his Majesty's stedfast Resolution to continue these Advantages to us, and to defend and maintain all our Rights and Properties, both in our Religious and Civil Concerns? We have had his solemn and repeated Promises to protect and countenance the Establish'd Church;
and

and what is there done to create our Distrust or Jealousy? Alas! 'tis an *Enemy* has done this; and what is meant by these base Suggestions, is not difficult to guess. There are, we know too well, many profess'd Enemies to our Gracious King, from whom we are always to expect such Artifices; and we should be so wise as to be prepar'd for them, and remember from whom they come; from such as hate him, because he is a Protestant, because he is an irreconcilable Enemy to Popery; which is our Happiness, and what ought to be Matter for our Thanksgiving. Great Pains, we know, have been taken to raise Mens Passions, and to exasperate them against the Government, with Views, no doubt, to prepare them for worse Designs; which God avert.

But this leads me to another Consideration, and that is, the Dangers that these Murmurings and Discontents do at present more especially threaten us with. My Text offers to our View the Judgments of God that are likely to attend this Sin, by putting us in mind of the Vengeance that was inflicted upon the *Israelites* for this very Fault: and nothing surely can be more provoking to God, than such an ungrateful Temper, insensible of his Mercies, and repining under the greatest Instances of his Goodness; as was the Case of *Israel*, and is too much our own.

It is indeed a just Judgment of God to deprive Men of such Blessings, as they don't know how to value; so that if we go on thus to despise the Goodness of God to us, what can we

we expect, but that he should be provok'd at last to remove our Candlestick from us, and instead of the glorious Liberties we enjoy, deliver us up to Tyranny and Oppression?

But however God may deal with us, I can't but observe further what a natural Tendency our Sins (this Sin especially that I have been warning against) has to draw such a Judgment upon us.

We have at this very time a Pretender to the Throne of these Kingdoms, one who stiles himself our King, and who declares his Resolution to take the first Opportunity to attempt the Crown. I trust that God, who has so often appear'd in our Defence, will defeat any Designs or Attempts of this kind: but yet this unhappy Humour, that is gone out among us, forebodes no Good; I pray God prevent the Evil of it.

Is it possible for *Englishmen*, for Protestants, to think of such a Change without Horror? As lightly as we esteem the Blessings we live under, can we be content to exchange them for Popery and Slavery? And can we be so vain, after so frequent Experience, to expect better from a Popish Prince, bred up in *France*, under the Protection and Influence of one not only of arbitrary Power, but who has always us'd it to oppress and persecute the Protestant Religion? Our own Times, methinks, should sufficiently warn us what we are to expect from a Popish King; and we may yet see a lively Representation of it, in the miserable State of Protestants abroad, whose misfortune it is to live under
such

such a Government. This is the Danger we are threaten'd with ; this must be the real Aim of those who have taken such Pains to sow these Discontents among us. I doubt not but many are unwarily betray'd into this unhappy Humour, without considering the Mischief that it tends to. In truth, 'tis hard to believe that there should be many among us, who can be so wicked and senseless, as to intend so much Misery to their Country : but let them mean what they will, 'tis certain, that while they allow themselves in this indecent Liberty of murmuring against their Governours, and finding fault with their Administration, and thereby infusing Jealousies among the People, they take the most effectual Course to serve the Common Enemy, and to bring this Judgment upon us.

I shall add no more, but that we would be persuaded, in our several Stations, to show our Duty to the King, and our Zeal for our Religion, by avoiding these unchristian Practices our selves, and discountenancing them in others. Let us do what we can to strengthen the Hands of our Sovereign and his Council, by using our Endeavours to support their Honour and Authority : and let us always remember, that the Interest of these Kingdoms is so closely link'd with that of our present King, that they must stand or fall together ; the making him a happy Prince, is the only Means, under God, to make our selves a happy People. In order therefore to leave it upon your Minds with greater Authority, I shall take the liberty to conclude with
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the Advice of a worthy Prelate of our Church,
the present Archbishop of York, “ firmly and
“ affectionately to adhere to the
“ Protestant Succession, as by Law
“ Establish’d : whoever does not
“ this, let him go under what Pro-
“ fession or Denomination he will, is a certain
“ Enemy both to our Church and State, and
“ sets open a Door, as far as he is able, for Po-
“ pery and Arbitrary Power to enter in at.”

*Sermon on the
3th of Nov.
at Cambridg,
1705.*

God Almighty give us all Grace and Wisdom to see these things, and to act accordingly; and may he, who alone maketh Men to be of one Mind in a House, compose our unhappy Differences, and heal our Breaches; that we may all, with one Heart and one Voice, glorify God for all his Blessings, endeavour to walk worthy of them, and pray earnestly for their Continuance. And to this end, let us pray, that God would bless our KING with a long and happy Reign over us; that he would direct his Councils, and prosper all his Endeavours for the publick Good; and that we and all his Subjects, duly considering whose Authority he hath, may obey him chearfully and willingly for Conscience-sake: and after a long and happy Reign upon Earth, over a quiet and obedient People, that God would crown him with Glory and Immortality in the Kingdom of Heaven. Amen.

F I N I S.